

## LXXXVIII.

# MEMOIRS OF LITERATURE.

MONDAY, November 19. 1711.

## AN HISTORICAL ACCOUNT, never before publish'd, of the Life and Trial of MICHAEL SERVETUS.

In several Letters to \* \* \* \* \* and others.

### Letter I.

SIR,

In order to satisfy your Curiosity, I shall freely communicate to you all the Discoveries that I have made concerning the Famous Heretick, Michael Servetus, besides what I have inserted in the 246. Page of my *Memoirs of Literature*: And tho' it be a Subject that will afford Matter for several Reflexions, I shall hardly make any, being contented to relate Historical Facts, and leaving it to you to make your Observations upon them.

**MICHAEL SERVETUS** was born in the Year \* 1509. at *Villanueva* \*\* in *Arragon*. His Father, who was a Notary, sent him to the University of *Toulouse*, to study the Civil Law. *Servetus* began to read the Bible then, which he had never done before. It does not appear that there were any Antitrinitarians in *France*, or any where else, at that time; and therefore it is not improbable that he himself broached the new Doctrine, for which he was put to death afterwards. Perhaps he applied himself to read the Holy Scripture, because the Reformation made a great Noise in *France*; and being sensible that the Church wanted to be reform'd, 'tis not unlikely that he went so far, of his own Head, as to fancy that the Trinity was one of those Doctrines that were to be rejected. However it be, he grew very fond of his Opinions; and after he had been Two or Three Yeats at *Toulouse*, he resolved to retire into *Germany*, and to set up for a Reformer. He went to *Basil* by the way of *Lyons* and *Geneva*; and having had some

time to reflect on every side of the Case, and to consider, whether it were best to profess the new Religion, or to conform to the old.

He was not long in making up his Mind, for he soon resolved to leave the old Religion, and to embrace the new.

He left *Basil* in the Month of October, and went to *Strasburg*, where he staid about a Month, and then returned to *Basil*.

He was received with great Kindness by *Oecolampadius*, and by *Bucer*, and *Capito*, two celebrated Reformers of that City.

At his Departure from *Basil*, he left a Manuscript, which he had written against the Trinity, in the Hands of *Conrad Rous*, a Bookseller, who sent it afterwards to *Haguenau*.

*Servetus* went thither from *Strasburg*, to get it printed, in the Year 1531. The Title of that Book, and a short Account of the Author's Doctrine, may be seen in the 246. Page of my *Memoirs*.

That Piece was published at *Strasburg* and *Frankfort* before the Month of August.

When it was brought into *Switzerland*, several Protestant Divines were very much displeased with it, as it appears from a Letter of *Oecolampadius* to *Bucer*.

"I saw this Week, says he \*, our Friends of *Berne*, who make their Compliments to you and to *Capito*. They are very much offended with the Book entitled, *De Trinitatis Erroribus*, which some of them have seen."

"I desire you would acquaint *Luther*, that this Book was printed out of this Country, and without our Knowledge. For, (to mention but One Article,) it is an impudent thing to affirm, as the Author does, That the

"*Lutherans* do not understand the Doctrine of Justification. But that Man, whether he be a *Photinian*, or of any other Sect, thinks he knows more than every body else. Our Church will be very ill spoken of,

"unless our Divines make it their Business to cry him down. I beseech you in particular to keep a watchful Eye over it, and to make an Apology for our Church,

\* Invisi hac hebdomada Bernates, qui te & Capitonem salutarit plurimum. Libellus de Trinitatis Erroribus à quicunque busdam ex illis visus duntaxat, supremum offendit. Vellem te scribere Luthero, quod nobis insciis liber alibi excusus sit. Impudentia enim erat adscribere Lutherantibus, justificationis rationem eos ignorare, ut de reliquis taceam. Sed Photinianus ille, vel nescio cuius sectae homo, solus sapere sibi videtur. Nisi ab Ecclesiâ nostrâ doctrina explodetur, pessime auditura est. Tu præ aliis, ora, vigiles: Et si non alibi, certe in confutatione tua ad Imperatorem Ecclesiâ nostrâ excusa, utcumque hæc bestia irreperitur. Abutitur omnibus in sumum sensum, tantum ne confiteatur Filium coæternum Patri & consubstantialem. Arque hic est, qui suscipit probandum hominem Christum esse Filium Dei. Oecolampadii & Zwinglii Epistola Lib. IV. Pag. 851. Basil. 1597. iii. Quarto.

\* He said during his Trial, the 28th of August 1553. that he was then 44 Years of Age.

\*\* *Thuanus* and several other Authors say, He was born at *Tarragona*; which is a Mistake.

" at least in your Confutation inscribed to the Emperor. " We know not how that Beast came to creep in among us. He wrecks all the Passages of the Scripture, to prove that the Son is not Coeternal and Consubstantial with the Father, and that the Man Christ is the Son of God". This Letter is dated August 5. 1531.

The Magistrates of *Basil*, desiring to know *Oecolampadius's* Opinion concerning the Book of *Servetus*, that Reformer made a short Discourse in their Presence, wherein he shew'd that it was a pernicious Book; but he express'd himself with great Moderation. That Discourse, translated into *Latin*, may be seen in the first Book of *Oecolampadius's* and *Zwinglius's* Epistles, p. 83.

*Oecolampadius* writ also Two (a) Letters to *Servetus* about his Book, wherein he confuted him in a very civil manner, and intreated him to renounce his Errors. He blames *Servetus* for expressing a greater Esteem for *Tertullian*, than for all the other Fathers of the Church.

The next Year, (1532) *Servetus* publish'd another Book against the Trinity at *Haguenau*. I refer you, Sir, to the same Page of my *Memoirs*, where you will find the Title of that Book, and a short Account of it.

*Servetus* having publish'd those Two Books, resolved to return into *France*, because he was poor, and did not understand the *German* Language. He himself alledg'd those Two Reasons for it at his Tryal. He returned to *Basil*, and from thence went to *Lyon*, where he lived about Two or Three Years. Whilst he was there, *Melanchthon* writ a Letter to *Joschim Camerarius*, wherein he told him what he thought of *Servetus*, and his Books. He says, That *Servetus* appears to him a subtil and cunning Man; but that he wants Gravity; that his Thoughts are confused; that he has not sufficiently meditated upon the Things he treats of; and that his Notion of Justification is very extravagant. *Melanchthon* adds, That he has been always afraid, that Disputes about the Trinity would break out some time or other. The Passage is very curious; and therefore I shall set down *Melanchthon's* own Words.

" De Serveto rogas quid sentiam: (says (b) that Excellent Man). Ego vero video satis acutum ac vafrum esse in disputando, sed plane gravitatem ei non tribuo. Et habet, ut mihi videtur, confusas imaginationes, nec satis explicatas earum rerum, quas agitat, cogitationes. De Justificatione manifestè delirat". The following Words are very remarkable: " Neer tuis regis, scis me semper veritum esse, fore ut haec ali quando erumperent. Bone Deus! quales tragedias excitabit haec questio ad posteros, ei estiv u'nosoris i'λογο. ei estiv u'nosoris i'λογο. Ego me referto ad illas Scripturæ voces, quæ jubent invocare Christum, quod est ei honorem Divinitatis tribuere, & plenum consolationis est. nis de i'sas q'li u'nosdoray u' dico ergo a xpib'is l'nt'v' s'nu' q'li'p'ees.

You see, Sir, that *Melanchthon* proved a true Prophet. How many Disputes about the Trinity has the World seen since the Year 1532, in which this Letter was written! That Great Divine foresaw, that several People not contented with *Luther's* and *Calvin's* Reformation, would boldly attack the Doctrine of the Trinity. The Thing happen'd, as he foretold it. Some are of Opinion, that the Reformation would have made a further Progress, had it not been for the Antitrinitarians.

In the next Letter to *Camerarius*, *Melanchthon* says, *Servetus* multum lego; and adds, that *Servetus* did *Tertullian* a great deal of wrong, in maintaining that that Father did not believe the *Logos* to be an *Hypostasis*. This Second Letter is dated in the same Year as the first.

*Servetus* having been Two or Three Years at *Lyon*, as I have already said, went to *Paris*, where he studied Physick under *Sylvius*, *Fernel*, and some other Professors.

(a) The 1st and 2d of the First Book.

(b) *Melancthon. Epistole. Lib. IV. Ep. 140. Edit. Lm'd.* That Letter is dated in the Year 1532.

He took his Degree of Master of Arts, and was admitted Doctor of Physick in that University, and practised the same afterwards. He was for some time Corrector of the Press at *Lyons*.

*Benza* (a) informs us, that *Calvin* knew *Servetus* at *Paris*, and opposed his Doctrine. The same Author adds, That *Servetus* having agreed to engage in a Dispute with *Calvin*, upon a certain Day and a certain Hour, durst not appear at that Conference. I find in the *Bibliotheca* (b) *Antitrinitariorum*, that he published at *Paris* in the Year 1537. a Book entitled *Ratio Syruporum*.

Whilst *Servetus* was at *Paris*, his Book *de Trinitatis Erroribus* was dispersed (c) in *Italy*, and very much approved by many *Italians*, who designed to forsake the Church of *Rome*. *Melanchthon* being informed of it, writ a (d) Letter to the Senate of *Venice* in the Year 1539. importing, That a Book of *Servetus*, who had revived the Error of *Faustus Samosatenus*, was handed about in their Country. He beseeches them to use their utmost Endeavours, that the impious Error of that Man may be avoided, rejected, and abhorred. It is not improbable, that *Laelius Socinus*, *Faustus's* Uncle, and several other *Italians*, took their Antitrinitarian Notions from *Servetus's* Book.

That Physician having finished his Studies at *Paris*, left that City to go and practise Physick in some other Place; which he did Two or Three Years in a Town about Twelve Leagues distant from *Lyon*, and then at *Vienne* in *Dauphine*, for the Space of Ten or Twelve Years. I find very few Particulars relating to him during that time. *Patin* (e) says, That Dr. *Delavaud*, a Physician of *Poitiers*, had by him Fifty Letters written to his Father by *Servetus* from *Dauphine*. He adds, that *Scaliger* says he had seen them.

*Servetus* was at *Lyon* in the Year 1542. before he settled at *Vienne*. He corrected in that City (*Lyon*) the Proofs of a *Latin* Bible, and added a Preface to it under the Name of *Villanova*. That Bible is very scarce. I must observe that he went in *France* by the Name of *Villeneuve* from *Villanueva*, the Town where he was born. That Bible (f) was printed by *Hugh de la Porte* with this Title, *Biblia Sacra ex Sanctis Pagnini Translatione, sed & ad Hebreæ lingua amissim ita recognita & Scolis illustrata, ut planè nova Editio videri possit*. *Servetus* added to it some Marginal Notes, of which I shall have Occasion to speak hereafter. *Calvin* (g) calls them impudent and impious Notes; and says, that *Servetus* got Five Hundred Livres from the Bookseller for his Pains.

That Reformer kept a long Correspondence with *Servetus* by way of Letters. He (h) informs us, that he endeavour'd for the Space of Sixteen Years to reclaim that Physician from his Errors. *Servetus* writ several Letters to *Calvin* at *Geneva*, from *Lyon* and *Dauphine*, and consulted him about several Points. *Calvin* (i) says, that *Servetus* sent him the Three following Questions from *Lyon*; and desired him to answer them.

I. An homo Iesus crucifixus sit Filius Dei; & que sit hujus filiationis ratio? *See Boxhorn. Histor. Univers.* pag. 70. *ad Ann. 1552. Lugd. Batav. 1652.*

(d) *Melancthon. Epist. Lib. I. Ep. 117.*

(e) *Patiniana*, pag. 74, 75. *Amst. 1703.*

(f) *Critical History of the Old Testament*, pag. 530. *Rotterdam 1685.*

(g) *Fidelis Expositio Errorum Michaelis Serveti, &c. among Calvin's Theological Tracts.* pag. 836. *Geneva 1576.*

(h) *Ibid. pag. 817.*

(i) *Ibid. pag. 827, 828.*

**II.** An Regnum Christi sit in hominibus ; quando quis ingrediatur, & quando regeneretur ?

**III.** An Baptismus Christi debeat in fide fieri, sicut Coena ; & quorundam hæc instituta sint fodere novo ?

**Calvin** answered those Queries ; but **Servetus**, far from being satisfied with his Explications, writ to him a Second Letter, containing a Confutation of his Answer. **Calvin** being very much displeased with that Letter, made a sharp Reply to it, as he himself (*a*) owns. Whereupon **Servetus**, who was no less fiery than his Antagonist, grew very angry with him. **Calvin** says this Dispute occasioned the Hatred, which **Servetus** conceived for him ; and complains (*b*) that that Heretick did not cease from that time to make Imprecations against him.

**Servetus** sent a Manuscript to **Calvin**, to have his Judgment concerning it, about six Years before he was apprehended at Geneva. That Piece was never printed : It was produced against him at his Trial, as I shall shew hereafter. Thus it appears that a long Correspondence between **Calvin** and **Servetus**, occasioned at last a mutual Hatred and Animosity, which proved very fatal to the latter. **Calvin** was so incensed against **Servetus**, that he could not forbear to revile him in his Commentaries upon the Bible. He calls him a profligate Fellow ( un merchant Garnement ) full of Pride, and a Dog, upon (*c*) the 1<sup>st</sup> Verse of the first Chapter of St. John's Gospel. He writ those Words before **Servetus** came to Geneva ; for the Epistle Dedicatory is dated January 1. 1553.

**Varillas** (*d*) affirms, that there is at Paris an Original Letter of **Calvin** to **Farel**, written in 1546. which was never printed, and that these Words are to be found in it. " **Servetus** has lately writ to me, and sent me at the same time a large Book stuffed with idle Fancies, and full of Arrogance. He says I shall find in it admirable Things, and such as have been hitherto unheard of. He offersto come hither, if I like it : But I will not engage my Word ; for if he comes, and if any Regard be had to my Authority, I shall not suffer him to escape without losing his Life". **Sorbier** (*e*) mentions the same Letter, and says that **Grotius** saw it at Paris, and that these Words are contained in it. *Audio Servetum hoc venturum, ut tecum conferat. Ego, si quid apud Magistratus possum, faciam ut nunquam virius aheat.* If I am not very much mistaken, I have read this Passage in a Book of **Grotius**. The Book, mentioned in the Words quoted by **Varillas**, is without doubt the Manuscript which **Servetus** sent to **Calvin**. The Date of the Letter, viz. 1546. does sufficiently prove it.

**Servetus** continued to be so fond of his new Opinions, that he resolved to publish a Third Book against the Trinity, and some other Doctrines. That Book, for which he was burnt at Geneva, came out at Vienne in Dauphine in the beginning of the Year 1553. with this Title, *Christianismi Restitutio*, &c. I must refer you again to the 246. Page of my *Memoirs*, where you will see the whole Title, and a general Account of that Book. Besides what I have said there, I shall observe that he printed a Thousand Copies ; that most of them were burnt at Vienne with the Author's Effigies, and at Franckfort, which is the Reason why that Book is so scarce (*f*) ; that **Servetus** was neither an Arian nor a Photinian ; that he asserted not only the Pre-existence of Christ, but also that Christ is not a Creature, nor a Being of a finite Power, but true God, and that he ought to be worshipp'd as such ; that he expresses himself so confusedly, that 'tis no easy thing to have a Notion of his Doctrine ; that he calls it a Mystery unknown to the World, but at the same time owns that those, who acknowledge Christ to be only the Messiah and the Son of God as he is a Man, may attain to Salva-

on ; that he expresses upon all Occasions a great Indignation against the Church of Rome, and takes it to be the Beast mentioned in the Apocaylipse. Perhaps Sir, you will never see that Book, and therefore I shall insert some Passages out of it, as a Specimen of his Style, and of his Abhorrence for the Doctrines and Practices of the Church of Rome. Pag. 520. " Insigni fraude (says he) Papistis suggestit Diabolus illa pro mortuis suffragia, ut viventes homines negligent bene facere, &c". Pag. 504. " Annon vanitatis est divinatio, Daemonum figmentum, & Antichristi præludens augurium, ex quibusdam fiduci Petri testimonii Regnum Papatum inferre ? Theraphistum scelus est ex detortis Scriptura locis idola & cultulas inducere, & tradiciones varias tanto sacrilegio de Libro Dei suffurari. — In vanum colitur Deus à Papistis per Pape Doctrinas & mandata hominum, Matt. 15.". Pag. 502. " Admiratio profecto & stupore nunc duceretur Petrus, si inimicum hunc ludum videaret a Mitratis illis, Cucullatis, & Rasis cum vestimentis illis ita celebrari, universo populo tam insigniter idololatre. — Nulla in Babylonica illa Missa est Eucharistia, nulla communionis Coena, nulla Charitas, nulla corporis Christi participatio. Sed velut in Synagogæ Sathanæ, Sacrificulus sibi soli frangit rotulum Azime hostie, & privatim devorat, dicens, Corban, hoc est, ubi etiam proderit". These Passages would have been sufficient to move the Roman Catholicks to put him to Death, tho he had not denied the Trinity. **Servetus** appears very devout through the whole Book, and concludes his Discourse concerning the LX. Signs of the Reign of Antichrist with these Words : " Quilquid vere credit Papam esse Antichristum, vere quoque credet Papisticam Trinitatem, Paedobaptismum, & alia Papatus Sacra menta esse doctrinas Daemoniorum. O Christe Jesu Fili Dei liberatore clementissime, qui totius populum ab angustiis liberasti, libera nos miseros ab hac Babylonica Antichristi Captivitate, ab Hypocrisi ejus, Tyrannide & Idolatria. Amen". **Servetus** believed that the Reign of Antichrist began in the Fourth Century, if not sooner. That Physician is the first, who mentioned the Circulation of the Blood. The Passage of his *Christianismi Restitutio*, relating to that Matter, may be seen in a Book of Dr. *Worrell* concerning Ancient and Modern Learning.

**Servetus** was more cautious than he had been 22 Years before ; for he did not put his Name to his last Book. However he was not unwilling to be thought the Author of it ; for *Michael* is one of the Interlocutors of the Two Dialogues inserted in that Work, and *Petrus*, the other Interlocutor, begins with these Words, *En adest, Servetus est, quem ego querebam.*

To the *Christianismi Restitutio* was printed very privately, **Calvin** was informed that **Servetus** was the Author of it, and had a Copy sent to him. Whereupon he desired a Man, named *William Trie*, to write a Letter to *Lyon* in March 1553. wherein **Servetus** was represented as a very pernicious Man. That Letter was attended with the Title Page, the Index, and the first Leaves of the Book. **Servetus** complained of it upon his Trial at Geneva, and said that **Calvin** had sent those Sheets to *Lyon* to have him arrested and prosecuted as a Heretick. About a Fortnight after, **Calvin** sent by the same Man above Twenty Latin Letters, which he had received from **Servetus**, that he might be the better convicted of his Heresy. Those Letters were mentioned in the Sentence pronounced against him at Vienne.

**Calvin** succeeded in his Design : **Servetus** was (*a*) apprehended at Vienne by Virtue of *William Trie*'s Letters. The following Circumstances are very Remarkable. The Vice-Bailiff carried him to Prison, as if it had been to visit a sick Person, and ordered the Jailer to use him well. His own Servant was allowed to lie in his Chamber, and every body had the Liberty to see him. **Servetus** was not long under Confinement : Two Days after, upon a Friday about Nine of the Clock in the Morning, having ask'd the Jailer the Key of the House of Office, he made his Escape through it.

(a) In the beginning of June.

(a) Ibid. pag. 827.  
(b) Ibid. pag. 835.  
(c) I make use of the Edition of the Year 1563. 4 vols. folio.  
(d) Histoire de l'Heretique ad ann. 1553. pag. 350. 351, of the Paris Edition in 4to.

(e) Sorberiana, pag. 48, 49. of the Dutch Edition, 1694.

(f) There was a Copy of that Book in the Year 1613. in the Library of the Landgrave of Hesse-Cassel.

The Magistrates being informed that he had ran away, met on the 17th of June, and condemned him to be burnt alive with a slow Fire, if he could be apprehended, and in the mean time to be burnt in Effigie with his Books. Accordingly on the same Day, his Effigies being laid upon a Cart, was carried to the Place of Execution, fastened to a Gibbet, and burnt with five Bales of his Books. Here follows the Sentence pronounced against him. I shall make no Alteration in the Orthography.

" ENTRE le Procureur du Roy Dauphin demandeur en crime d'heresie scandaleuse, dogmatification, composition de nouvelles doctrines & livres heretiques, schisme & perturbation de l'union & repos publiques, rebellion & desobedissance aux ordonnances faites contre les heresies, effraction & evasion de prisons royales Delphinales, d'une part; & M<sup>e</sup> Michel de Villeneufve medecin, parcy devant prisonnier aux prisons du Pallaix Delphinal de Vienne; & a present fugitif a cause des dits crimes, d'autre.

" Veu par nous les pieces justificatives desdites heresies, mesmes les Epistres & Escritures de la main dudit Villeneufve addressées a M<sup>e</sup> Jehan Calvin prescheur de Geneva, & par ledit de Villeneufve recogneues, ses reponses, confessions & negations, les reponces & autres procedures concernantes Balthazar Arnollet Imprimeur, certaines basles & livres impriméz, desquels l'intitulation est *Christianismi Restitutio*, les tenuoings examinez sur ce que ledit de Villeneufve avoit composé & fait imprimer ledit livre à ses despens, les rapports des Docteurs en Theologie & autres personnes notables sur les erreurs contenus audit livre & Epistres. Et lesquels erreurs & heresies sont d'ailleurs manifestes par la lecture d'yeux faites sur l'evasion des prisons & diligences de apprehender ledit Villeneufve, ad-journemens a troys briefs jours & defauts sur iceux obtenuus, recollemens des tenuoings, conclusions diffin-tives dudit Procureur du Roy Dauphin, & tout ce qui a été remys par devers nous; le tout consideré, nous avons dict & disons les diets defaults avoir été bien & deuement obtenus, pour le profit desquels nous avons forclous & forcluons ledit de Villeneufve de toutes exceptions & defenses, declaré & declairons atteint & convaincu des cas & crimes a lui imposez, pour repARATION desquels nous l'avons condamné & condamnons assavoir pour le regard de l'amende pecuniaire en la somme de mille livres tournois d'amende envers le Roy Dauphin, cela estre incontinent qu'il sera apprehendé, conduit sur un tombereau avec ses livres a jour & heure de marché des la porte du Pallaix Delphinal par les carrefours & lieux accoutumez jusques au lieu de la Hale de la presente Cité, & subsequemment en la place appellée de Charneve, & illec estre brûlé tout vif a petit feu, tellement que son corps soit mis en cendre. Cependant sera la presente Sentence exécutee en Effigie, avecques laquelle seront sesdits livres brûlés. Et si l'avons condamné & condamnous es despens & frais de Justice, desquels nous réservons la taxe, declairans tous & chacun ses biens acquis & confisqués au profit de qui appartiendra, lesdits frais de Justice & amende sur iceux biens au preable livrés & payés.

*De la Cour Vyball & Juge Delphinal. Grater Assesseur.*

### U L M.

A Latin Dissertation has been printed here concerning Coins and Medals. The Author discourses, among other Things, of those Gold-Pieces, call'd Rainbow-Drops, Falling Stars, in German Regenbogen-Schüsselein, Sternschossen, that are to be found in this Country. They are hollow on the one side, and convex on the other. Some Types may be seen on both sides; but they are generally very much worn out on the convex Part. The People look

" Carver Assesseur. Putod Assesseur. Du Prat Assesseur.  
" Adbau Assesseur. Berand Assesseur. Phi. Nere Assesseur.  
" Tamptieu Paffard Assesseur. Bertier Assesseur.  
" P. le Court Assesseur. Loys Marcel Assesseur. Christoffe  
Assesseur. Publiee fadite Sentence en plein jugement  
à l'audience dudit Procureur du Roy Dauphin. Nous  
" Vyball & Juge fudit seans dans l'Auditoire du Pal.  
" laix Delphinal de Vienne le dix septième jour du mois  
de Juin l'an mille cinq cens cinquante trois. Present  
a ce M<sup>e</sup> Philibert Collins, Alexandre Rolland, Claude Ma-  
guin, Charles Perdomey, Pierre des Vignes, & plusieure au-  
tres Praticiens de Vienne illec estans, & moy Gressier  
soubsigne, Chasalis.

" Dudit jour environ l'heure de mydy après que l'Effigie dudit Villeneufve avoir été faite au devant dudit Pallaix Delphinal, icelle Effigie par Francois Berode Executeur de la haute Justice, lequel l'on a envoyé querir à ces fins, a été mise sur un tombereau avec cinq basles des livres composés par icelluy Villeneufve, & après ledit tombereau, chargé desdits Effigie & livres, a été conduyt & mené par ledit Executeur des la porte dudit Pallaix par les carrefours & lieux accoutumés jusques au lieu de la Hale de la presente Cité de Vienne, & subsequemment en la Place appellée la Charneve, dans laquelle ladite Effigie a été attachée à une potence expresslement érigée, & après brûlée avec lesdits livres à petit feu par ledit Executeur, lequel a mis à due & entiere execution ladite Sentence pour le regard de ladite Effigie, selon la forme & teneur, en presence de Guigues Ambrozin Crieur & Trompette de Vienne, Claude Reymet, Michel Basset Sergens Royaux Delphinaulx, Sermet des Chams de Vienne, & de plusieurs autres gens illec assemblés pour voir faire ladite execution. Ainsi a été procedé, & par moy Gressier soubsigne receu. Chasalis. Extrait des Registres de la Cour du Bailliage de Vienne par moy Gressier soubsigne. Chasalis.

When this Sentence was pronounced against Servetus, it was a common thing to burn the Protestants in France. That very Year many of them were slain for the Word of God, and for the Testimony which they held.

*Tantum Religio potuit suadere malorum. \**

Cruelty is the peculiar Character of the Church of Rome. Those, who have felt the dismal Effects of a false Zeal for Religion, those who come out of great Tribulation, are in a more particular manner obliged to express their Abhorrence for Persecution upon all Occasions. I am,

S I R,

Tour, &c.

\* An Historical Commentary upon those Latin Words, would be a very Curious Work, and an admirable Antidote against Persecution.

upon them as Productions of the Rainbow, that fall from the Clouds with the Rain. They ascribe to them imaginary Virtues; and some are so superstitious, as to hang them about their Necks as a Charm. The Author believes that those small Pieces are true Coins, struck by some Barbarous Nations of the North, such as the Franks, the Burgundi, the Goths, the Vandals, or the Normanni. Some will have most of those Pieces to have been struck in Sicily by the Vandals, because some of them have a Triangular Figure, and others Three Points marked upon them; which, in their Opinion, denotes the Three Promontories of that Island.